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The Christian Socialist

The Golden Rule Against the Rule of Gold

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GOD IN NATURE

Thy seamless robe conceals Thee not
From earnest hearts and true;
The glory of Thy perfectness
Shines all its texture through.
—John White Chadwick.

OUT UPON PRECEDENT

By J. Edward Morgan

Why all this broiling and moiling for gold,
Aping the custom so foul and so old;
Aping and cringing and lumbering along
In the paths of the fathers, by fathers led wrong?
Out upon precedent! Leave the dull shore!
The fields of the infinite lie on before.

Leave the dead creeds of the past to decay;
The fair land of promise just over the sea,
Where Truth is victorious and man shall be free,
Lies all undiscovered, Why longer delay?
Turn the old page of the past to the wall—
If reason shall guide us then error must fall.
Out upon precedent! Ape we no more;
The fields of the infinite lie on before.

Bear the glad tidings; oh, spread the good news
Every where man is found: Time to cut loose
From the wrecks 'mong the rocks,
On the shores of the past.
For the fair land of promise is sighted at last.
Out upon precedent; custom give o'er;
The range of the infinite lies on before.

Rend the old pattern, Truth offers the new;
Out with the false, we've sighted the true.
Up out of darkness and into the light
Of the blest morn of freedom that breaks on our sight.
Out upon custom and all of its lore;
Unexplored regions await us before.

Up out of Egypt and o'er the Red Sea!
Speed thro' the wilderness—man shall be free!
On to the "Promised Land," there we abide,
Where hunger nor pains of oppressors betide.
Progress and brotherhood ope evermore
In man's own Republic awaiting before.

* * *

Steady, there, Comrade Morgan, your poem is inspiring, but it all depends upon whether the precedent is true or false. "Prove all things and hold fast that which is good," is necessary while casting aside the bad.

THE PATIENCE OF THE POOR

"Society as now organized rests on the patience of the poor," declared John Graham Brooks at the Berkeley, Calif., Christian Socialist Fellowship Conference. "And poverty will continue so long as the poor are patient," said Rev. J. Stitt Wilson, Socialist Mayor of Berkeley. And it is a fact that the poor—who are the vast majority—could now revolutionize human affairs and bring universal plenty if they were only united in class conscious effort. Our work is to arouse and teach them.

A FINE SPECIAL COMING

Our edition for November 9th will be a PROTESTANT EPISCOPAL SPECIAL, with a magnificent article on real Socialism by the Right Reverend F. S. Spalding, BISHOP OF UTAH; another by Rev. Edward M. Duff, of Buffalo, N. Y.; another by Rev. W. D. P. Bliss, of New York City, and still others as space permits. This will be one of the very best specials we ever issued. It must go to every Protestant Episcopal minister in the United States and Canada and to scores of thousands of laymen of that church.

Please send us money to pay for all the preachers—it will take about $100 to pay for the papers we desire to send out direct from this office to the persons whose names we have. And we urge the comrades to buy bundles for distribution at the doors of all Protestant Episcopal Churches.

DO NOT NEGLECT THIS TREMENDOUS OPPORTUNITY. Order in advance now, so the papers may go out as soon as printed. YOU KNOW what fine specials we produce. Fire away, now.

One cent per copy in bundles; 500 copies for $4.50, 1,000 for $8. And don't forget the preachers' fund. Send all you can.

Splendid Work In Northern California

Rev. J. W. Wells Manages Successful Christian Socialist Fellowship Conferences At San Rafael, Richmond, Alameda, and Berkeley. Rev. J. Stitt Wilson, Socialist Mayor of Berkeley, and Professor John Graham Brookes of the State University Take Part.

"Honor to whom honor is due."

There is very little doubt that to Rev. J. W. Wells of California belongs the honor of doing the largest amount of effective Christian Socialist Fellowship work of any District Secretary in the Fellowship during the last six months. And that others may emulate his inspiring example in this regard, we are glad to give space to the following interesting account. Such conferences could and should be arranged in hundreds of cities within the next month. Every district secretary should be active, not a mere name on a list.

It is a matter of much encouragement to note that the newspapers gave excellent reports of these meetings.

The Berkeley Conference for the discussion of social problems closed Friday the 29th. It was a two-days conference and the fourth in a series of conferences now being held in northern California under the auspices of the Christian Socialist Fellowship and under the direction of Rev. J. W. Wells, the District Secretary for northern California.

The object of these conferences is to reach the religious world with the message of Social Justice. The method of procedure is to get the ministers in any locality to present a paper or deliver a twenty or thirty-minute address on any phase of economic questions that they may care to discuss.

Each paper followed by questions and short addresses by those who may attend the conferences. The four conferences held thus far were held at San Rafael, Richmond, Alameda and Berkeley. Ministers, professors and others have responded very promptly, as a rule, when requested to take part.

The following is a partial list of those who have taken part in these conferences: Rev. C. H. Stevens, Cong. Church; Rev. J. U. Simons, M. E. Church; Right (Rev.) Edward Wicher and Prof. (Rev.) Thos. F. Day, the last two of the San Francisco Presbyterian Theological Seminary; Rev. Fred S. Newson, Christian Church; Rev. Guy Arnott White, Presbyterian Church; Rev. H. J. Loken, Christian Church; Rev. J. R. Perkins, Christian Church (in whose church at Alameda a weekly meeting to study every phase of Socialism is held every Thursday night); Rev. H. S. Felix, Lutheran Church; Rev. Frank S. Brush, Presbyterian Church; Rev. L. P. Russell, Baptist Church; Rev. W. Confer, Episcopal Church; Rev. Chas. S. Mears, Congregational Church; Rev. W. E. Vaughn, S. M. E. Church; Rev. Stephen Crowe, M. E. Church; Rev. N. W. Pendleton, Baptist Church; Rev. E. A. Street, Presbyterian Church; Rev. Philo. F. Phelps, Presbyterian Church; Rev. Geo. Morris, Congregational Church, and Dr. W. H. Robinson.

In this last conference at Berkeley, which was the largest and most interesting yet held, the following pastors and others took part:

Thursday Morning

10 a. m., address of welcome, Rev. H. J. Loken; 10:20, "The Men and Religion Forward Movement in Its Relation to Our Social Problems," led by Rev. J. A. Fry, pastor Epworth M. E. church, Berkeley, followed by discussion; "The Church in the Present Social Crisis," address by Rev. J. R. Perkins, pastor First Christian church, Alameda.

Thursday Afternoon

2 p. m., "What One Church Is Doing," Rev. A. W. Palmer, pastor Plymouth Cong'l church of Oakland; 2:45 p. m., "The Principles of Christianity as Applied to Social Problems," Rev. Wm. Rader, pastor of Calvary Presbyterian church, San Francisco; 3:45, "The Schools of Social Centers and Object Lessons in Socialism," Herman I. Stern, school director of Berkeley; discussion led by Mrs. Elinor Carlisle, school director of Berkeley.

Thursday Night

At High School auditorium, 7:45, symposium on "The Social Unrest of the Masses," five-minute addresses; 8 p. m., Prof. John Graham Brooks, "The Problem of Poverty," followed by Mayor J. Stitt Wilson on "Is There a Cure for Poverty?"

Friday Morning

At First Christian church, 10 a. m., symposium, "The Problem of Poverty and Its Cure," led by Rev. F. S. Brush, pastor First Presbyterian church, Alameda; 11 a. m., "Bible Socialism," Mayor J. Stitt Wilson.

Friday Afternoon

2 p. m., "The Problem of Church Unity Through Social Service," Rev. S. C. Patterson, pastor North Berkeley Congregational church; 2:30, "The Social Message of Jesus," Rev. Edward L. Parsons, rector St. Marks, discussion; 3:30, "The Church and Social Problems," Rev. C. B. Dalton, pastor Trinity M. E. church, discussion; 4 p. m., "The Social Leadership of the Church," Rev. R. M. Vaughn, pastor First Baptist church, Berkeley.

It is to be regretted that a verbatim report of papers read and the discussions that followed cannot be given, suffice to say every paper or address was cordially received, and not a moment of time was lost, and time was too limited to meet the demands.

The following report is only a few garbled sentences taken from about eight or ten columns of newspaper reports—in some instances with large double column display head lines. This was especially true of the two Berkeley papers, the Daily Gazette and the Independent.

When it is known that Mayor J. Stitt Wilson, helped to arrange this conference and took a very prominent part in it, following Prof. John Graham Brooks of Harvard, in answering the question, "Is there a cure for poverty," it will be apparent to all that Mayor Wilson has forged his way into the confidence of the people and press of Berkeley.

"Good people often compose societies which are in themselves Godless." "If it is right to convert the heathen it is often more necessary to convert the university, the school, the bank, factory, home and party. This incongruity of the modern world consists in the discrepancy between the religion of the individual and the irreligion of the things in which the individual is interested. Religious principles are to be measured by their profitable application to institutions, and the regeneration of these organized bodies is the assurance of the millenium."

"Among the societies which are socially responsible for the application of religious principles is the state. In the state we have a great outstanding social soul, so mighty and influential that its fitness to perform moral functions is a matter of such significance that one stands appalled before its responsibility."—From Dr. Wm. Rader's paper on "The Social Application of Religious Principles," as published in the daily papers.

Rev. J. R. Perkins declared in his paper on "The Church in the present social crisis," that the church is facing the most serious crisis in its history since the persecutions of Nero or the maelstrom of the French revolution."

So many good things were said by fifteen or twenty pastors and others who took part in this conference, including those of Prof. John Graham Brooks and Mayor J. Stitt Wilson at the large meeting in the High School auditorium, that we hesitate to send any report of what was said. In closing, we cannot refrain from mentioning Rev. Herman I. Stern and Mrs. Elinor Carlisle, school directors of Berkeley, both for the part they took in the

conference, and the fact that they have opened the high school auditorium and other school houses in the city for civic and educational uses without charge.

If your correspondent is not mistaken this conference was the first to make use of this privilege.

Cities and towns in northern California that care to hold similar conferences in their places can address Rev. J. W. Wells, 220 Kearney St., San Francisco, Cal.

BACK NUMBERS

We have thousands of back numbers (a few hundred of certain issues) of the best propaganda matter, which you may have for 25c per hundred, or $2 per thousand. They are as good as old wheat for seed sowing. AND THIS IS YOUR CHANCE.

If you will send us lists of names and addresses plainly and carefully written, we will mail these papers from this office direct to each one you may select for 40c per hundred. THIS IS THE LIMIT of good literature in quantity and quality for the money. WAKE UP, COMRADE, AND SALT YOUR COMMUNITY RIGHT AWAY.

N. B.—This offer can not apply to any special editions or recent numbers. It costs us $7 per thousand extra for printing and mailing bundles of the regular editions. The ones we offer at the above low figures cost the same, but they are miscellaneous back numbers, and they ought to be out doing good. See the point?

The regular prices for bundles are one cent per copy, 500 for $4.50, and 1,000 for $8. And that is almost dead extra cost. We give you the best propaganda bargains you could get anywhere.

PRIZE STORIES

It is yet five weeks before the prize story contest will close on December 1. Time to write a fine story from the beginning. Several good stories have already come in thus far ahead of the date. We would like fifty or one hundred to choose from. Even if your story should not draw a prize it may be deemed worthy to be printed among the others, which will give you the opportunity of preaching Socialism by story to tens of thousands of intelligent people. If you have not had experience writing stories, better ask some friend to criticise your story before sending it to us. And please carefully read and observe the rules of the contest.

The first prize will be $20, the second $15, the third $10, the fourth $5.00. For each story acceptable, which does not win one of the four main prizes, we will give a subscription to the Christian Socialist for one year.

This contest is open to both men and women of all ages. The conditions are as follows:

1. The story must be clearly adapted to the Christian Socialist.

2. It must not be less than 1,000 nor more than 3,000 words long.

3. It must be written in English on good white paper, on one side of the paper only, with a typewriter, or in plain, large handwriting with ink, leaving ample space between the lines.

4. The novelty and striking interest of the plot, the orthographical, grammatical and rhetorical perfection of the language, the sentiment, and the dramatic skill with which the story is set forth will be the four main points upon which the judgment will be rendered.

5. All manuscripts for this contest must be at the Christian Socialist office not later than December 1. The sooner the better after you have worked your story over the best you can. Work it over and over and rewrite it several times before you call it "done," if you are an amateur writer.

6. The Chicago members of the Board of Directors of the Christian Socialist, who constitute the regular Editorial Committee, will be the judges of these stories. And their labor of reading and discussing these manuscripts will be sufficient to entitle them to claim for use in the paper any story which may not be deemed one of the three very best, but which is worthy of publication. The manuscripts not considered suitable for publication in our paper will be returned to their owners.

A GOOD REPORT

Rev. J. W. Hull, Custer City, Okla., reports that Rev. Thomas W. Woodrow made a big hit there in recent lectures on Socialism. That he is clear on Scientific Socialism and preaches the Social Revolution from the Bible in the most convincing way. Comrades wishing the Woodrow Lectures may address him at Hobart, Okla.

Join the Christian Socialist Fellowship and help win the nation to Socialism.

Jesus Christ and Socialism

Extracts from a Sermon By Rev. S. C. Gamble, Martin's Ferry, Ohio

One summer day a man went into a drug-store, wearing a straw hat of the season before, and his eye happened to fall on a preparation known as "straw hat cleaner."

"What's that?" he asked of the druggist's clerk.

"That's to clean straw hats," the clerk replied, "and you ought to try it, for your hat really needs it."

"No," said the customer, "my hat doesn't need it. It's as good as new."

Thereupon the clerk took down his own straw hat that was resting on a shelf near by, and placed it on the counter. The customer placed his hat on the counter beside it, and the contrast was astonishing. Grimy and yellow, the "good as new" hat cut a poor figure when placed beside the other. The customer gave a glance at the contrast and took a dime out of his pocket, saying to the clerk, "Here, take this. I've changed my mind. I'm going to take your preparation and I'm going to put it on my hat and give it a thorough cleaning."

Now, friends, the two hats placed side by side are a good text for a dozen sermons. It is easy for us to be satisfied with ourselves or with any department of our life. Our souls, like our straw hats, grow grimy unnoticeably. We need to keep them clean, and if you want to know whether yours needs cleansing or not, just set your life alongside the One Pure Life and stand back and look at the two. The most beautiful thing on earth is That Life which came from the secret chambers of the Almighty, That Life which was in perfect harmony with heaven and which stands out as conspicuously in this poor old world of sin and strife as a mountain against the sunset. As there is nothing so beautiful as the Life of Christ, there is nothing so beautiful as Christ in men. And yet, today, the most of us, when we look at the depth of our hearts, are willing to confess that our lives beside His are like the grimy mill smoke over against the pure blue sky, or the black loam of the swamp over against the snow-white lily that blooms within it. We are like that yellow, grimy hat of straw beside the one that is untainted. The comparison may also be made social as well as individual.

Social Misery—A Volcano

We are living today in an age of social unrest. Our social life for some time past has been a seething caldrom. The relations between capital and labor have been badly strained, of that there is no question. Our industrial system has been a good deal like a vast volcano. From its crater emerge puffs of smoke, and all around the mountain there are crevices through which sulphurous odor is emitted, showing that the whole mountain stands on liquid fire. The rapid growth of fortunes has produced a ferment in the hearts of men everywhere. Everywhere men have been thinking and talking and writing. Some, it is true, pass by the poor brother at the gate and devote their time to publishing pictures of the palaces and yachts and horses and banquet halls of the rich. On the other hand, there are men like Charles Booth in London and Jacob Riis of New York City, who keep right on spreading before the world the sufferings and hardships of the poor. Charles Booth, in his great book, "Life and Labor of the People in London," says that there are in London two and a half millions of people who singly or in companies live in but a single room, sleeping and cooking and eating and bathing within the same four walls. England is counted a prosperous country, and yet one in every ten of God's Englishmen is doomed to drudgery and destitution and despair. Thomas Huxley knew East London, and said that over it might well be written Dante's words. "Leave hope behind, all ye who enter here." "In my experience of all kinds of savagery, all over the world," he said. "I have found nothing worse, nothing more degenerate, nothing more hopeless, nothing more intolerably dull and miserable than the life of the poor in the East End of London." And visitors from across the sea tell us that there is nothing worse in London than we have right here in our own land. Charles B. Spahr, a good, sane man, startled us some time ago by his figures showing us that 1 per cent of the families of the United States own more than the remaining 99 per cent, and that less than twenty-five thousand people possess more than half of the wealth of this country, owning more than the remaining eighty millions. It is this awful contrast in social conditions that has given rise to an enormous literature which increases in volume every year. Any one who keeps his eyes on the books and magazines which appear from month to month knows what a large proportion of them deal with the tangled problems growing out of the accumulation of wealth. Some men are so badly frightened by the present outlook that they are hysterical and cannot write, except in feverish vehemence and with exaggerated phrases. We need pay but little attention to their shrieks. But on the other hand there are good sane men who are sobered by the phenomena which the world today presents and have solemn words of warning for all who have ears to hear. "There are voices of battle and famine through all the earth," said John Ruskin years ago; "and some day they are bound to be heard and there will be a social cataclysm." Mr. Gladstone, in his later years, bewailed and feared the growing power of wealth in England and America. And if cool headed, judicious men like these talk in such a strain, you can easily imagine what the agitators are saying.

By the side of this terrible situation, like the new straw hat by the old, let us lay the Socialist ideal.

The Socialist Movement

During the past few years a movement has made phenomenal progress in this country, as well as in others. Competition, it alleges, is the basis of industrial ills. So long as men are in competition they will cheat and lie and steal and cut each other's throats, if necessary, in order to destroy each other. Instead of living in competition, men ought to live in co-operation. Hence, they advocate the co-operative commonwealth, where men shall own property in common, and when they shall work together like brothers, each being required to work for the mutual good of all. They hail the formation of trusts in this country as a sign of good instead of a sign of evil. To quote from the most prominent American advocate of their ideas, "Socialism would come without the Socialists, for the trusts are wiping out the competitive system. They are a stage in the process of evolution, first the individual, second the firm, third the corporation and fourth the trust, and finally the commonwealth. The trusts simply prepare the way for one great trust, which is the socialistic commonwealth." Instead of a few men in a trust, the state will be a trust, each man being required to work for the good of all. This will solve the problem of excessive individual wealth, the problem of child labor, the problem of the social evil, the problem of the saloon, and every form of vice.

The Socialism of Jesus

After a careful study of Christ's teaching, I submit the following propositions: (1) A Socialism founded upon covetousness is all wrong. (2) A Socialism founded upon Christian love is all right.

That Jesus scathingly condemned a socialism based on covetousness is evident from the following: In an audience to which the Savior talked on the Kingdom of God, laying down the laws of justice and forgiveness and charity, was a man who it seemed had been defrauded by his brother of his just share of the parental estate. And so he came to Christ, saying, "Master, speak to my brother, that he divide the inheritance with me." He no doubt thought that Christ would redress his wrongs and compel his refractory brother to divide. But to his surprise, and possibly to his disgust, the Savior refused to interfere, but rebuked him, saying, "Man, who made me a judge or a divider over you? Take heed and

beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." The Savior looked deep into that man's heart, and found that his desire for a distribution of the property was founded solely upon covetousness. The brother who had appropriated all the property was no doubt also in the wrong. But to take from one selfish brother in order to give to another selfish brother, what spiritual gain would there have been in this? If the men who are crying today, "Divide, divide," are doing so merely from covetous motives, the Socialism which they represent is a sin and is as bad as the wrongs which they seek to cure. To the petitioner, who from covetous motives appeals to the Church, or to the Bible, or to Christ, "Speak unto my bother, that he divide the inheritance with me," the reply is given now, as it was nineteen hundred years ago, "Man, who made me a judge or a divider over you. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Before a man condemns moneyed men too strongly he must know in his heart that he would be a better man than they if he were owner of their possessions.

Mutual Aid

I notice in the second place that a socialism based on love is all right. The old time prophets delighted to depict a golden age, when men would all co-operate in love and harmony. Read that magnificent passage in the forty-first chapter of Isaiah, "They helped every one his neighbor, and every one said to his neighbor, 'Be of good courage.' So the carpenter encouraged the goldsmith, and he that smoothe-eth with the hammer him that smote the anvil, saying, 'It is ready for the soldering and he fastened it with nails that it should not be removed." They helped every one his neighbor, and every one helped his brother, a beautiful day of promise that shall be brought about by the spirit and the power of Christ. Christ gave that precious golden rule of love that shall some day rule the nations, "As ye would that men should do unto you, do ye even so unto them."

The early Christian Church was founded upon this basis. We are told in the Seco[illegible] of Acts, that "all that believed were together and had all things in common, and sold their possessions and goods and parted them to all men as every man had need." This Socialism, this community of interests in the early Church spontaneously sprang from the love of men toward each other.

Speaking for myself, I long for the day when men will so love each other that they will quit knifing each other, and will work in harmony together. Gypsy Smith, the evangelist, tells of a man, who, in improving his home, planted his trees so that they harmonized with the house and property of his neighbor. What a beautiful spirit and what a rare Christian! I would that men of wealth had the Christ-like spirit of Joseph N. Kirker, who lives over near Coshocton. In the fall of 1906, his orchard was bending down with fruit. He gave the poor people of that town a special invitation to come and help themselves. Nineteen hundred and seven, you will remember, was a poor fruit year, but his trees were laden, while those of the most of his neighbors were blasted with the cold and bore no fruit. Who will not say that God rewarded him for that deed of love?

I believe that we shall yet truly sing with Julia Ward Howe, in her "Battle Hymn of the Republic,"

Mine eyes have seen the glory of the coming of the Lord,
He is tramping out the vintage where the grapes of wrath are stored.
He hath loosed the fateful lightning of His terrible swift sword,
His cause is marching on.

He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before His judgment seat.
Oh, be swift, my soul, to answer Him, be jubilant my feet,
Our God is marching on.

It is the competitive system, business and politics for personal profit at the expense of others, that makes mankind so selfish, cruel and dishonest. The co-operative system, Socialism, will remove all incentive to injustice and greed.

The Short Story

THE INNER EYE
OR HOW THE BOYS DISCOVERED THE SECRET OF REAL FUN

By Grace C. White, W. Brookfield, Mass.

Hobart Jackson, waiting for change in a grocery store, noticed several nappies of queer looking brown things.

"Change," called the clerk; but Hobart did not hear, for he was studying the brown, husky things.

Mr. Hallett, the proprietor, had been watching the boy's interest, and when the clerk failed to draw his attention, he resolved to see what so engaged him.

"What are these things?" Hobart asked. "I never saw any before."

"Those are winter joys."

"Winter what, did you say?"

"Winter joys. Didn't you ever hear of such things?"

"Oh, yes. Snow-balling, skating, coasting, and hockey, that kind I know all right; but these things 'get me!'"

"That is the kind of joy I liked best when I was your age," said Mr. Hallett, "but now I take more pleasure in this kind."

"But what are they?" urged Hobart.

"They are bulbs for winter blooming. They grow in anybody's house and do not need experienced care, but will do their best wherever they can have a warm place and plenty of water."

"What do the blossoms look like?"

"They are not just like anything else, but are fully as beautiful and interesting. You have missed a real pleasure if you have never had the chance to watch one develop."

"Did you say that people who don't have a green house can have as good luck with them as anybody?" queried the boy.

"Indeed I did. Put one of these hyacinth bulbs in a clear glass, two-thirds full of pebbles and water, for instance; in a few days thread like roots grow out and push their way down to the bottom—then leaves will start out of that puckered place on the top, and begin gradually to separate to make room for the tiny bunch of buds inside. Then the stout stem of the bud stalk pushes up and up until the buds separate and form a spike-shaped head about ten inches above the bulb; these buds grow larger each day until some morning the whole thing is blossomed and the room is full of its perfume!"

"Say, will this bulb do that?" asked Hobart, eagerly.

Yes, indeed, and be far more interesting in the doing than it has been in the telling."

"I'd like to see that business," said Hobart, turning the bulb over again. "How much do they cost?"

"Come to my green house and see some which are going to the hospital, and if you are interested I will then make a price to you."

At the hour set Hobart was there and the interest of the morning was as nothing to what he felt then. The blossoms captivated him.

"I can't understand," he said, "why you give away such things; I wouldn't—I'd keep everyone myself."

"Wouldn't give them away? Why, that's where the joy and fun come in," exclaimed Mr. Hallett, noticing the boy's feeling.

"But," interrupted Hobart, "there can't be any fun to you if you've given them to somebody else to have the good of. Their fun comes in all right, but you've lost."

"No, I've found, for my fun comes in having done something to please another. I expect these plants will bring me twice the pleasure they bring to those who receive them, on the principle that it is more blessed to give than to receive."

With his "inner eye" he saw the possibilities in the eager boy, and resolved to save him from selfishness. "Hobart," he said, "there are so many people, sick and poor and in trouble, who can't get out as you and I can, to find interesting things, that we ought to bring pleasant things to them."

"I never think about such folks—I can't bear to, for they are always gloomy," said Hobart, honestly. "If I did I shouldn't have half so good a time as I do now; what good is it anyway? I couldn't be sick for them, or make them rich, or shoulder their troubles, so I just have my fun and let their troubles alone."

Instantly Mr. Hallett realized how serious a position the boy was taking, and planned his own course of action.

"You asked the price of the bulbs," he said, "I have four choice varieties, and I will furnish you free as many of the finest bulbs, as you will agree to give to those who are poor, or sick, or unfortunate and need cheering by someone's sympathy and care, and if you can tell me March thirty-first, that you have had less fun, or found such people made you feel uncomfortable, or wish you had not helped them, I will give you a five dollar gold piece to make up for it."

"Say, I'll take you up on that venture—you're dead easy!" exclaimed Hobart. "I'll be fair and square, too, but I know your five dollars will change hands March thirty-first!"

"Very well, is it a bargain, then?"

"Yes, sir, a square deal."

"Good. I will give you, for yourself, six more equally choice. How many bulbs shall I put up for you?" asked Mr. Hallett. "Remember you can't send any to the hospitals for that is my territory."

Hobart's laugh made Mr. Hallett feel that under the selfish appearance there beat a warm, true heart, needing only to be touched by suffering to become generous.

"Well, sir, since you put up a venture on a five dollar gold piece, I'll put up one on fifty bulbs. Will that be fair?"

"Very fair," agreed Mr. Hallett. "Perhaps you are right that nowadays it takes away a boy's fun to know about others' misfortunes, but it wasn't so when I was a boy."

As Hobart passed out, Mr. Hallett felt sure his money would not be called for, but the boy confided to four of his friends that he had a 'cinch' on Mr. Hallett. "He don't seem to be scared, but I know his gold piece is a goner, and if you'll help me give bulbs away, I'll divvy."

Bulbs, glasses, pots and full directions were promptly delivered, the boys attending to them with scrupulous care, and the family wondering at this new scheme of their carefree member.

Until the first buds appeared, the boys were impatient, but at last one was ready, then they realized that they did not know where destitution, sickness and misfortune were.

It was just then, that purposely or not, Mr. Jackson said at dinner, "I am sorry for poor Mrs. Tyner, who cleans my office. She fell and broke her arm today. She has a hard time and life isn't very bright for her."

"Maybe our plant would cheer her up. Where does she live?" asked Hobart, instantly alert.

After this first case it seemed as though an unusual number of people were in trouble, but everyone they took a plant to seemed delighted, and the boys were such good company that they were entreated to come again, which they did presumably to see that the plant was showing up well, but in reality because they had become interested in the sufferers themselves, although they would not have owned it.

"I declare it's enough to make us mad," burst out Hobart one day, "to be in a house like Dan Brewster's, where they haven't anything, not even a fire, or clothes enough, and Brewster sick with rheumatism, groaning to 'beat the band' and see rich folks ride by wrapped in furs and robes so that they don't smell the cold; it just makes us feel like going out and making them divide their good things with our folks."

"Your folks!" said his father, with a merry look. "Pray how many of 'your folks' are there? You're developing the Socialist idea of dividing the good thigs of the world, I see."

"Oh! you can't jolly me," said Hobart. "We boys have got some folks that spring up with the bulbs and they're stars, too."

"Yesterday Dick and I went over to see how the boy who was smashed up in Fisher's elevator was getting along, and the minute we got on to the stairs his mother came out and says, 'Sh! sh! Gene's awful bad today, so you'll be still won't you?' She'd been crying,

too, and Dick says, 'What's the matter?' 'I'm afraid you'll be mad,' she began, 'but last night something knocked his plant over, and today it lops down and is wilted. He took on so over it that he didn't sleep, and the doctor had to give him something; he's dozing now.'"

"We told her we'd be back pretty quick, and we ran over here and got that dandy bulb of mine; you never saw anybody so tickled as she was, and she promised to slip in with it before he woke up."

"What! Not that best one of all?" exclaimed his sister."

"Yes siree, 'course 'twas!"

It was the last of February, still a month before the report was to be made, when a fire broke out in one of the factories of the lower village. The boys were at once on hand looking for cases of distress.

"I never struck such a blue crowd before," said Dick; "and say, the whole business need cheering up, but some ought to have plants and we haven't but one left and that's planned for."

"Let's tell Mr. Hallett," suggested Tom, and off they went.

"They need some bulbs over at "The Bottoms," declared Hobart; "they're as blue as indigo, but we're 'dead broke'—only one left and that's tagged already."

"We need lots of them, just ready to blossom. Could you spare us any?" interrupted Tom.

Mr. Hallett had never before given liberties with his green house, for costly specimens were there, but now he told the gardener to give them such, and as many as they wanted, recognizing in the sympathetic boys a growth of something far more choice than any specimen, and his confidence touched a chord in their hearts no one had touched before.

When the day came to report, Mr. Hallet was unusually busy and it was not until the boys had come into the store together, that he recalled the date. Clerks and customers heard laughter in the inner office and wondered; but it was the secret session of the boys with their chief.

When, at last, he asked if they regretted their undertaking, they declared unanimously that they would not have been out of it for anything.

"I told you that such things spoil a boy's good time, but it isn't so," said Hobart. "Every one of us has had the best fun this winter that we ever had."

"We made a lot of 'double runners' and took a bunch of kids that didn't know what good coasting was out on Snake Hill last month," broke in Dick.

"Yes, and we've promised them a picnic next summer," interrupted Joe.

"Take me, too," said Mr. Hallett; "I need an outing with you. You are first class commissioners, for you have reached people and found places I should not have discovered, and brought them a cheer which none but whole-hearted boys could bring. But I am anxious to know if you will want any bulbs for next winter?"

"Want! Why we've got to have a thousand —all choice, too," they declared.

"Then I make this proposition—all go into partnership with me, in my green house business (on the pleasure and profit sharing basis), I agreeing to keep it stocked and cared for, you to look after the distributing of flowers and plants as you have done with the bulbs."

When they parted life had a new meaning—they were partners with a man who was a Christian capitalist, who loved his capital for the power it gave him to improve the conditions of others, who knew boys better than they knew themselves, and who was not afraid to venture money, that his inner eye had read boys' hearts intelligently.

Each boy also possessed a shining five dollar gold piece, the gift of the Christian Socialist who had become their idol.

* * *

[The above delightful story is presented with the hope that it will suggest to many boys and girls and older ones, some means of making others happy—especially the poor. We must not let our hope of ultimate social salvation cause neglect of present opportunity to relieve sorrow.—Ed.]

A BOOMERANG

The Carr Case Discussed

By Eliot White

An amazing and almost inexplicable instrument is the boomerang. The word itself conveys something of the speed and energy with which the Australian or other savage endows his curved weapon as he hurls it.

Why or how the boomerang should describe the strangs curves it does, is difficult even for an expert physical scientist to explain, but true it is that the instrument can be made to return upon its outward course, and fall to the ground at the very feet of the thrower.

But sometimes also the weapon may deal a deadly blow to him who hurls it, returning so swiftly that he cannot avoid its pouncing stroke, and he becomes a victim of the very strength and recklessness with which he flung it from him. Hence there has arisen a symbolic meaning to the word, and it is said that a certain accusation or course of envious or harmful action becomes a "boomerang," when it returns upon the originator with severer hurt than it inflicted upon the one against whom it was launched.

It is not too much to say that just such a course of action, injurious ultimately to the originators of it, and not at all to the one against whom it was aimed, is the recent "expulsion" of the editor of the **Christian Socialist** from the Socialist party, at the hands of the delegate committee of the Local of which he was a member. A "boomerang" indeed, this procedure is already proving itself. All over the country Socialists are asking why a Comrade who has done such notably effective and tireless work for Socialism, these long, difficult years, should be voted out of the army's ranks, And when the inquirers are informed that it was for printing in the **Christian Socialist** information concerning an official high in the party organization, showing him to be short of the standard of character desirable in such a representative of Socialism, then it is that the sentence of expulsion exerts most decidedly its reaction as a deadly boomerang.

"Was the information printed false and refutable by those whom it angered?" is further asked.

"No, not in any of its main contentions," is the only possible answer.

"Have subsequent developments tended to support the position taken by the editor of the **Christian Socialist**, or that of his opponents?" is very naturally the next question put by the inquirer; and to this, of course, the rapid consummation of the whole unhappy affair in the last weeks itself has delivered an indisputable reply, which far more powerfully than words could do sets forth the fundamental truth and force of the "expelled" writer's protests and arguments.

Verily, it would seem scarcely necessary to point out how exactly such a denouement exhibits the boomerang's complete fulfillment of its course—in other words, that the short-sighted majority of the Cook County Local have rather involuntarily expelled themselves at the hands of Edward Ellis Carr, than banished him by their deluded action. **Truth is still mighty, and has not resigned her age-long custom of prevailing over no matter what self-confident and vociferous contradiction.**

There is a saying in proverb form, "Mad indeed must be the brain that conceives the punishment of a just judge." If there be convincing significance in this declaration, it is also no less certainly true that mad must be the brain that conceives the browbeating and suppression of an honest witness. The disregarded testimony which cannot be disproved is more eloquent, and eventually will be more effectually heard, than all silver tongues of oratory. And the bearer of such testimony has no need to contend for the truth, for this once faithfully delivered will inevitably fight for him against a myriad denials.

But now this particular witness whom we mention has no vindictive desire to see the action taken against him harm any further those who initiated it. The boomerang has already shown its damaging reaction. It is now the opportune time to repair the crucial error made in first launching of such an ill-conceived attempt at "discipline." For the sake of the incorruptible truth itself, for the sake of the great Cause of Socialism for which we are all working, for self-respect and honorable ability to acknowledge in deliberation the mistakes of heated controversy, it is in fraternal spirit hereby urged upon Local Cook County to rescind unanimously their futile and self-injurious vote in favor of this expulsion. We do not plead or beg for such remedical action; we frankly ask them if it be not the only procedure they can now adopt in order to retain both their own peace of conscience and the confidence of this comrades throughout the nation.

A FALSE "HOPE"

"Hope," a comic monthly Socialist magazine edited by Ward Savage, should confine itself to humor, and that directed against Capitalism. In an apparent attempt to be serious it has made an egregious blunder, committed a needless offense against decency and given itself completely away. The October issue contained the following false, foolish and disgraceful slush:

ARE WE LITTLE TIN ANGELS?

(Who Never Say "Dern"?)

Hope believes that personalities should have no place in our political program. We therefore take but passing interest in the persons in our midst who demand that Socialists should be compelled to live up to any cut-and-dried Puritanical set of blue laws in regard to their private life. Every man's home is his castle. Likewise every Socialist's private life is strictly within his own keeping, and we refuse to join in with the heavenly gang of old fogies who go peeking over transoms, looking under beds, stirring up skeletons, real and imaginary, in the closets of their comrades. These amateur "Sherlocks," constantly on the lookout for some one to point out as a sinner, with their prudish, selfish ideas, steady demands for "investigations" and farcical trials of all Socialist officials who do not meet with their approval—and none do—ably succeed in scaring away hundreds of persons from joining the "party of progress." There is no worse row than a "family row," and Mr. Prospective Socialist, looking in at the door, which bears the inviting welcome, "Workers of the world unite," seeing a free-for-all rough and tumble fracas within, wisely pulls back his head and murmurs, "Not for muh; I've troubles of my own."

The fact that J. Mahlon Barnes, national secretary of the Socialist party, who for years has been hounded, vilified and subjected to every form of insult by the "Christian" Socialists, handed in his resignation, is acclaimed a great victory for his assailants. We cannot say whether or not Mr. Barnes' private life was up to the standard set by the "Christian" Socialists. Perhaps not, as he is only human, and to live the life ordained by these latter-day saints would require the sanctification of a Saint Thomas—Morgan. But we do know, and this is all that really concerns any Socialist, THAT HE WAS AN EFFICIENT, PROGRESSIVE, CAPABLE AND INTELLIGENT EMPLOYE OF THE SOCIALIST PARTY. He did not pose as a little cherub, like ex-Comrade Carr, whose resignation was accepted before it was handed in, but instead did his best to serve the party in his OFFICIAL CAPACITY, in spite of the yelping ecclesiastical pack of carrs attempting to overthrow him and gain control of the party organization. The Socialist platform affirms that religion is a "personal matter." It might also say that "personal matters" are not religion, and religious fanatics who happen to wander into this POLITICAL party (when the door is open) should not be allowed, with the sanction of real Socialists, to devote the HARD-EARNED funds of the party to the slander and abuse of any Socialist's private life. Slander comes with extremely bad grace from these avowed apostles of the Man of Sorrows. Are their garments spotless? They have passed through Mr. (T. J., not J. P.) Morgan's legal laundry no doubt, but we fail to see where this gives them the necessary authority to besmirch the reputation of any person whose mode of life fails to comply with their very peculiar ideas of worship.

At any rate, "let him who is without sin cast the first stone" (or mud).

No doubt our "Christian" friends will accuse us of paganism, blindness to "vice," etc., for saying this, but this may be accounted for by the fact that we cannot boast of as many reverends on our staff as our esteemed contemporary, "The Christian Socialist." There are no reverends connected with HOPE. The only "Rev.s" interested in this magazine are Rev-olutionists.

No, we will not accuse the Savage responsible for the above of "blindness." It is not likely that he is so foolish mentally nor so ignorant of the facts as to believe what he says. He probably concluded that it might be profitable, at this late day, in view of Editor Carr's unwarranted expulsion, to curry favor in the above shameless fashion, with those who hate religion, despise morality and desire to run the party in their own interests. But he will thereby lose the respect of the more intelligent and worthy comrades, and his magazine will suffer loss for such brazen pandering to the "lewd fellows of the baser sort." How can clean and honorable people, whether materialists, Jews or Christians, support a magazine that thus openly sneers at Christianity, con-

dones vileness and viciously condemns those who stand for official decency?

Are the materialists and Jews in the party willing to bear the implication so frequently offered by the papers and members who defend Barnes, that it is ONLY THE CHRISTIANS who stand for decency? WILL THEY CONTINUE TO ENDURE QUIETLY THE IMPLICATION THAT ALL MATERIALISTS AND JEWS ARE IMMORAL?

None of the original accusers of Barnes and his affinities were "Christians." The two chief ones were atheistic materialists, and we will not rob them of the great honor due them for exposing him by claiming that we had anything at all to do with the case for several months after it was started. We have merely helped some of the decent materialists fight for decency among party officials. The attempt to make this appear as a sectarian fight of religious bigots is cowardly beyond measure, and false beneath contempt. And it is a monstrous insult against every reputable materialist and Christian in the party which it is time for them to rebuke in a suitable manner.

The statement that "every Socialist's private life is strictly within his own keeping" is an anarchist and freelove doctrine, false, injurious and utterly contrary to every principle of real Socialism. And the constant reiteration of this senseless, shameful falsehood by Socialists gives too much justification to priestly charges against the movement. It is time for all honorable men and women in the movement to brand that doctrine as a foul slander against real Socialism. If it is not, then to dispute the accusations of the priests is the rankest hypocrisy—and utterly useless.

Such doctrine blatantly proclaimed by "Hope," similar to what the Arbeiter Zeitung (endorsed by the Delegate Committee and the Daily) and other Socialist papers and many individuals are saying, demonstrates as never before the especial need of the Christian Socialist in the movement. And squirm however they may, so long as such false and hurtful doctrines are proclaimed by any prominent papers and individuals, the Christian Socialist will brand 'em as clear-cut anarchy and treason to real Socialism.

The private life of Barnes has not been a merely personal matter. It has degraded and disgraced not only himself but others. His legal wife and her child by him have suffered for years; Jean Keep and her child by him have suffered for years; and there are others whose associations with him have brought them shame and anguish. The whole American Socialist movement has suffered disgrace and injury by his deeds; and every effort of Socialist individuals and papers to make it appear that such conduct is of no concern to any but the guilty party, adds greatly to the injury of the party and brands it with a shame it does not deserve, AND FOR WHICH THE RANK AND FILE WILL NEVER STAND.

If the foolish friends of Barnes would quit defending his offenses, we would be glad to let him rest in the unfortunate position to which his deeds have brought him. We have nothing against him personally. But we do not propose to remain silent while his misconduct is endorsed by Socialist officials and papers and while those who exposed the misconduct which drove him from office are officially condemned. The Barnes case can not be dismissed until the Carr and Morgan cases are settled right.

It was not necessary to spy on the accused parties—their offenses were boldly committed and smelled to heaven.

The "efficiency" of the "late lamented" secretary will never be known until his work is examined in some such manner as was insisted upon by Comrade Brower of honored memory, which has been persistently refused. Is it because they fear that "a fishing expedition" might catch others also?

The charge that Carr was "trying to gain control of the party" is absolutely idiotic in view of the fact that Carr never attended the party caucuses, meetings, picnics, etc., (nor even a branch meeting oftener than once a quarter to pay his dues or make a requested address). The editor of "Hope" never saw Carr in any situation where he might even have begun to try to get any influence over any ward, city, county or other "party organization;" and therefore he knows that his statement is an unmitigated falsehood. As a mere propagandist, Comrade Carr holds high rank. He has spent his strength speaking and writing; but as a "practical politician" he makes no efforts whatever, and has no ambitions. And his conduct proves this to every candid mind.

No doubt Rev. J. Stitt Wilson, Socialist Mayor of Berkeley; Rev. J. L. Duncan, Socialist Mayor of Butte; Rev. Carl D. Thompson, Socialist City Clerk of Milwaukee; Rev. Charles H. Vail, Author of the matchless "Principles of Scientific Socialism," and many others, will greatly appreciate (?) this Savage fling at the Revs. (When the anti-religious bigot starts out to make a fool of himself, he generally "goes the limit.") But if you want to hear the most revolutionary Socialist message ever delivered, just send for a Socialist minister like Prosser, Ward, Wilson, or Carr.

HOW CAN WE FACE THEM?

The Cook County (Chicago) Comrades are carrying on a campaign this fall with the hope of polling a large vote for the Socialist candidates for various Judgeships; yet their Delegate Committee has presumed to "try" Rev. E. E. Carr for no offense specified in the party laws and with a packed jury most of whom would not have been allowed to remain on a capitalist jury because of previous expressions of judgment. How can the Comrades of Chicago muster up the effrontery to advocate their nominees for the bench—some of whom are directly involved in the outrage perpetrated upon Comrade Carr—while the shameless frame-up against Carr is allowed to stand?

The Socialist party is soon to enter another national campaign. How can sane and honest comrades hope to win the confidence of the American people with the Carr case standing as a proof of the folly and injustice of Socialist leaders?

For the honor and welfare of the Cook County movement, and for the honor and welfare of the national party, the decision in the Carr case should be repealed. The Cook County Comrades in general know that they have made a gigantic and injurious blunder and many of them are sorry for it. And the only honorable way out is for the Delegate Committee to vote for the reinstatement of Carr. Thousands of comrades over the nation know that a shameful and injurious wrong has been done, not only to Comrade Carr, but to the whole Socialist movement in America. And the longer this mistake remains unrectified the greater the injury to the movement. Mr. Carr is known and honored for his good work all over the nation and even in foreign lands, and as the truth about his case becomes better known the dissatisfaction of the comrades will increase. We must not allow this club to be used against us by hostile priests and preachers. Let the protests roll in, and let the wrong be righted as quickly as possible. How can we denounce capitalist injustice while such a stain pollutes our banner? How can we face the enemies of Socialism unless this blot is cleared away?

Address all protests to County Sec. Larson, 205 W. Washington St., Chicago, and send copies to the Christian Socialist.

* * *

ZANESVILLE'S PROTEST

Zanesville, Ohio, Oct. 5, 1911.

We, the members of Local Zanesville, in regular assembly, do hereby emphatically protest against the expulsion of Comrade E. E. Carr from the Socialist party, and demand his immediate reinstatement with full honors; also that his invaluable publication, the Christian Socialist, be replaced on the list of regular Socialist publications in the National Bulletin.

Cary E. Norris,
Wilbur N. Patterson,
Otto F. Stoneburner,
Committee.

* * *

THE RIGHT SUGGESTION

Scofield, Utah, Oct. 4, 1911.

With a new Secretary at the helm in the National Office, we had hoped to get some temporary relief concerning the Barnes case, and, considering the facts in the case, we are astonished to read of the great regrets of the N. E. C. in the August Bulletin; to quote the words of these contortion performers, the conduct of the N. E. C. "is repellant to every sense of honor and decency." The statement from start to finish is rotten to the core, and is a damnable insult to the intelligence of any Socialist who has followed up the Barnes case. We note that there is no word of reparation either to the injured parties or publications who have suffered mentally and financially in their honest efforts to purify the party.

Now, whenever the powers of the plutocracy have aimed a blow at the Appeal to Reason, we comrades of the army have answered by giving the Appeal a rising circulation. Comrades, let us be loyal to the cause of truth by doing the same for the Christian Socialist. Here is our contribution.

W. H. Price.

* * *

ALTOONA PROTESTS

Altoona, Pa., Oct. 8, 1911.

At a meeting of Altoona Local a committee of three members was appointed to draft resolutions touching upon the injustice done Comrade E. E. Carr by Seventh Ward Branch, Cook County, Ill., in expelling him from the Socialist party. The committee offered the following resolution:

Be it resolved, That this local condemn the action of the Seventh Ward Branch, Cook County, Ill., in reading Comrade E. E. Carr out of the party.

The reasons therefor are:

1st. He is innocent of doing wrong in the matter.

2d. He was in the line of duty when he exposed the conduct of the National Secretary.

3d. We believe in free speech about our own officials, as well as about old line parties.

4th. We are opposed to being classed with atheists and free lovers.

5th. We hope Seventh Ward Branch will rescind its action.

Signed,
Rooney,
Boales,
Gibboney,
Committee.

* * *

DANVERS SOCIALIST CLUB

Danvers, Mass., Aug. 30, 1911.

Dear Comrade: On behalf of the Danvers Socialist Club, I wish to extend to you our congratulations on the noble and upright stand which you have taken in the controversy between those who have striven, against the greatest odds, to uphold the honor of the Socialist party as such, and those who have, by their acts, dragged the name of Socialists into the black and sticky mud of moral turpitude.

You are not alone, although on your shoulders the burden has rested most heavily. To you has been given rather the post of the captain who leads than the scapegoat who is pursued.

We do not ask our comrades to be perfect. Perfection is still many generations in the future; but we do ask them to admire and seek at least a high standard of morality. How inconsistent would we be, asking better things than we now enjoy, if we should condone immorality and licentiousness in those we choose for conspicuous honors.

In this matter Danvers local has acted on its own initiative, as we now do in demanding your reinstatement in the party at the hands of those who deprived you of your membership.

With best wishes for you and your laudable paper, we remain,

Fraternally yours,
Danvers Socialist Club.
By S. Johnston, Cor. Secy.

* * *

MARSHALLTOWN DEMANDS CONSISTENCY

Marshalltown, Iowa, Oct. 1, 1911.

To the Members of the Seventh Ward Branch, Socialist Party, Cook County.

Dear Comrades: We, the members of Marshalltown, Iowa, Socialist Local, ask you to reconsider your action and reinstate Comrade Carr, editor of the Christian Socialist. We feel that his exposure was of great good to the Socialist party. We do not believe in exposing corruption in capitalism and tolerating it in our own party. Let everything be done in the open.

(Signed) Thos. B. Halleck, Chairman.
M. F. Wiltse, Secy.

* * *

ATLANTA DEMANDS CARR'S REINSTATEMENT

To the Delegate Committee of the Socialist Party of Local Cook County, Chicago, Ill., and the N. E. C. of the S. P.

Comrades: We, the Atlanta, Ga., Local of the Socialist Party, after calm and dispassionate consideration of the features of the Carr case, having arrived at the conclusion that a great injustice has been committed, either purposely or erroneously, and further agreeing with and commending the stand taken and the course pursued by Comrade Carr and the Christian Socialist in relation to the affairs of the National office, and to the end that the officials and representatives of the Socialist party shall understand once and for all that the Socialist Party will not condone nor tolerate misconduct in any shape or form whatever, and that any and every individual comrade shall have the right of redress that the ends of justice may be served; and further that we may work in harmony and devote our time and energies to Socialist propaganda and not have them and our resources dissipated in lengthy and unwarranted investigations and useless quibbles and contentions, do herewith call upon you, aye, demand that this matter be reconsidered and Comrade Carr be reinstated in the party as an honored member for daring to espouse the cause of justice and decency and in order that the movement may gather and disseminate the great value of his ability, his labors and his services; and further, that the present members of the National Executive Committee resign.

Local Atlanta Socialist Party.
(Signed.) L. C. Thurman, Rec. Secy.,
83 McAfee St., Atlanta, Ga.

COLUMBIA FALLS PROPOSES REFERENDUM.

Box 174, Columbia Falls, Mont., Oct. 11, 1911.

Moved by Local Columbia Falls of the Socialist party, at our meeting held Oct. 8th inst., that the reinstatement of Rsv. Edward Ellis Carr be submitted to a national referendum vote of the Socialist party, for the reason:

1st, That we think, according to evidence submitted by both sides, Comrade Carr had sufficient cause to publish and criticise the action of Comrade Barnes.

2d, That it is through publicity and criticism that we expect to keep the party organization up to the aim of that which we are striving for.

While we do not doubt or overlook the faithful and efficient work rendered to the party by Comrade Barnes, and he should be held in esteem and commended for the action he pursued by resigning, nevertheless, we think, no matter what esteem any member is held in, he should be subject to a close scrutiny of the party, as well as the humblest of us.

H. F. Hornstra, Chairman.
Wm. Ross, Secretary.

* * *

TWIN FALLS PROTEST

Twin Falls, Idaho, Sept. 24, 1911.

To the Delegate Committee of the Socialist Party of Local Cook County, Illinois:

Comrades: As members of Local Twin Falls, Socialist Party, we have been deeply interested in and have watched with care and unprejudiced minds the exposures of official corruption in our National Headquarters, as brought out by the Christian Socialist in what is known as the "Barnes case."

We have refrained from taking sides with either party; but since later developments have proven said charges to be true, and Barnes having been compelled to resign his position as National Secretary of the Socialist Party through the lash of publicity, we feel that a great injustice has been wrought against Edward Ellis Carr and the Socialist movement in general by expelling him from the party for publishing the truth.

We also realize that the Christian Socialist has a mission that no other paper can fill in the field of Socialist propaganda work.

Therefore we, the members of Twin Falls Socialist Local, in regular business meeting assembled, after a careful consideration of the case, do hereby request that you reconsider your action of expelling Comrade Carr from the party, which action we think was too hastily passed upon, and that you reinstate him to good standing in the party, and we further request that you place the Christian Socialist on the official list with all other recognized papers and publications.

Drafted by S. W. Motley, State Organizer, Socialist Party, Idaho.

Signed by T. L. Colvin, Chairman.
H. Schinger, Sec.-Treas.

* * *

LEAVENWORTH LOCAL MAKES REASONABLE DEMANDS

To the Branches of Local Cook County, of the Socialist Party.

Comrades:—We, the members of Local Leavenworth, Kansas, believing that the Rev. E. E. Carr was acting in good faith and entirely within his rights as a Socialist, in publishing the charges made against National Secretary, J. Mahlon Barnes, and that he was doing the Socialist cause a most noble service in his fight for a clean party and clean officials, we most earnestly protest against, disapprove and condemn the action taken by the Delegate Committee of Local Cook County, Ill., in expelling from the Socialist Party the said E. E. Carr, and,

Whereas, We believe that the success of the Socialist Party depends on its officials being morally clean, above reproach, and that the party is in sore need of men and papers who never sacrifice principle for the sake of peace, therefor,

We demand that the Rev. E. E. Carr be reinstated to full party membership and that the Christian Socialist be replaced among the publications published in the National Bulletin.

J. A. Wellman,
Recording Secretary,
Leavenworth, Kansas.

* * *

ARKANSAS CITY COMRADES COMMEND CARR

Sept. 25, 1911.

Whereas, Events have occurred since the expulsion of Comrade E. Carr from the Socialist party, resulting in the establishing of facts which led to the resignation of Comrade Barnes, as National Secretary of the party, thereby showing that Comrade Carr was justified in the publication of the matter which has held to be just cause for his expulsion; therefore, be it

Resolved, By Local Arkansas City, that in the judgment of the members of said local, said action was injudicious, hasty and unjust to Comrade Carr.

Resolved, further, That we regard Comrade Carr as a true and faithful worker in the cause, a consistent Christian gentleman, and an untiring worker for the success of the party, and entitled to the confidence and trust of all who are laboring for the triumph of the Socialist cause.

Resolved, further, That in view of all the circumstances in the case, we deem it the duty of, and therefore respectfully request, the local committee responsible for said expulsion, to reconsider said action and to reinstate Comrade Carr, as an act of justice to a worthy and faithful worker and exponent of the cause of humanity as advocated by every true Socialist.

E. B. Johnson,
A. J. Miller,
H. D. Glasser,
Committee.

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A great rebellion is shaking the Chinese Empire to its center. The rebels appear to be real progressives, demanding a constitutional government and modern improvements in general, led by some of the best educated men of China, many of whom obtained their schooling in England and America. The last reports indictate that the rebels have not only won a notable victory at Hankow, but have defeated the main army of the government in a fierce battle at Kwang Shu, and have captured large stores of food and great quantities of arms and ammunition.

The Italian army is not having everything its own way plundering Tripoli, if the press dispatches are correct. The Moslems are rising everywhere, the Italian army was defeated in a battle on the hills, near Tripoli, in which 800 men were killed, and the Turks threaten a general massacre of Christians. What else can you expect when the "Christian" pope and a "Christian" king unite to loot a peaceable and friendly Moslem power?

The rankest hypocrisy of modern "diplomacy" pales before the colossal deviltry of the pope and the king of Italy trying to justify their murderous assault on Turkey, inspired by greed alone, by the suggestion that the Holy Land may be "redeemed from the Moslems" and given to the Roman Church to justify her claim of "temporal power."

From the Bible standpoint, the Holy Land belongs to the Jews, not the Christians; and the Jews refuse to enthuse very much over the idea of their beloved Jerusalem being dominated by Roman Christians. They get on better with the Moslems, to whom they are nearer akin in blood and faith, and from whom they have not suffered such dreadful persecutions as "Christians" have inflicted upon them.

Wars for commercial robbery and land grabbing can no longer be justified by appeals to theological differences.

HARD PRESSED

Rev. Nelson Trimble, of Gary, Ind., is hard pressed for an audience or for newspaper advertising, if the Chicago Record-Herald does not misrepresent him. A police patrol wagon containing a big bass drum and a corps of church members went from home to home last Sunday morning booming the alarm to come to church. Yet it seems that all their noise and sensational methods brought only one man. The people did not "alarm" very much.

If that is Rev. Trimble's idea of "going into the highways and constraining them to come in," he needs to read the Bible all over again. Nothing could more startlingly illustrate the unattractiveness, shallowness and impotence of some modern pulpits.

Bishop Fowler used to say, in substance: "If the farmer will keep good hay and grain in the rack, there will be no trouble to get the sheep and cattle to attend regularly. And if the preacher will give anything worth while in his sermons, the people will come." We would suggest that Rev. Trimble try preaching honestly at his evening services on such subjects as these:

"Why the Children of Gary Wear Bad Shoes."

"Why Gary Women Have to Work So Much."

"Do Not Gary Workmen Deserve Better Homes?"

"Is It Necessary for Gary Boys and Girls to Work When they Should be in School?"

"Why Did Jesus Bless the Poór and Condemn the Rich?"

"Does the Bible Justify Interest and Profit?"

"Is a Social Revolution Promised in the Bible?"

"Can the Kingdom of God Rule Under Competition for the Means of Life?"

"In What Does Karl Marx Agree With Moses and Jesus?"

"What Would a Modern City Be If No Business Were Done for Profit and All Received the Full Product of their Labor?"

The list of subjects is endless. We would not omit the "spiritual" sermons. Let them be preached at times both morning and evening; but the time has come when real ministers must realize that genuine spirituality can never flourish amongst a people guilty of SOCIAL INJUSTICE.

WHAT FOR CHRISTMAS?

It came quite unexpected the other day and seemed at first thought premature to have a friend of the Christian Socialist suddenly say, without otherwise introducing the subject, "What do you want me to give you for Christmas?"

But Christmas is not far away and the Christian Socialist needs $1,000 with which to pay a deficit, besides it needs a vastly increased circulation. Above all we want the circulation; and we urge every loyal comrade to send as large a list of names as possible. Yet there are many who will not work for subs that can give money. Some could give $100 or $1,000 and not miss it; but those who can give $1, $5, or $10 are the ones most likely to help. Begin now to think what you can and will give the Christian Socialist for Christmas. The position and work of this paper is unique. It should be endowed like a college; and if it were, having money to work with, we would show you a grand and glorious paper. Let us all strive toward that end.

HOW IT COULD BE DONE.

Local Columbia Falls, Montana, proposes a national party referendum on the reinstatement of Rev. E. E. Carr, editor of the Christian Socialist, to party membership. Others have suggested the same thing. If such a referendum is declared unconstitutional on the grounds of state autonomy, a referendum to invite Comrade Carr to join the party as a member at large and to recognize the Christian Socialist as a regular Socialist paper would certainly be in order.

The issue is not a personal matter, but involves the principle of the freedom of the Socialist press to criticise party officials for malfeasance in office and to condemn immorality. As such it is one of the biggest issues in the party, and can not be ignored nor bluffed down. Ultimately the life or death of the party depends on this issue.

Whether Editor Carr is in or out of the technical membership of the party, he will remain one of the largest single factors of the American Socialist movement. But the honor and future welfare of the party requires his honorable reinstatement. He has done right, and made good, and he will not come back into the party with a cringing apology on his lips. The party itself must decide the case for its own honor and welfare in the larger light which every day more clearly justifies the course of the Christian Socialist in the notorious Barnes case, and the better elements of the party all over the country are getting on the right side with increasing numbers.

The National Committee itself has the power to invite Comrade Carr into the party as a member at large.

There can be no question about the outrageous wrong of excluding the Christian Socialist from the list of Socialist papers, and the National Committee has full power in this matter. Does the Cook County Delegate body or the National Committee decide about the national list of papers?

Comrades, what will you do?

DANGERS OF CHICAGO

A man—especially a woman, and more especially a young girl—would be safer in the jungles of Africa than on the streets of Chicago, or any other large city, owing to the unspeakable white slave traffic in girls. The following from the Chicago Daily Tribune may help to warn those who expect to visit any large city of the perils there. Do not go with any stranger anywhere under any inducement or advice. Know where you are going and how to get there before you come; and if you must take a cab in Chicago, use only Scott's or Parmalee's, the well known transfer men. Girls should never come alone, for immigrants are not the only ones captured.

The Tribune repeatedly has called attention to the outrageous conditions at some of the railroad stations surrounding the arrival of immigrants. The disappearance of the young Finnish girl, Lydie Kyrkland, from the Dearborn station, one of the principal points of arrival—and one of the worst—ought to arouse the city authorities and the federal authorities to the shameful state of things.

The conditions are these: Chicago is, next to New York, the principal point of arrival and distribution of immigrants in the United States. The railroads bring these strangers, many of them, like Lydie Kyrkland, unable to speak English, and dump them like cattle at their terminals.

At the terminals they are left at the mercy of hack drivers, expressmen, runners for cheap hotels—and agents of the white slave traffic. At the Dearborn station these harpies swarm in when an immigrant train arrives, and while the policemen stand by and watch the proceeding they clamor and even physically lay hold of the bewildered immigrants to get them away.

What chance has a young girl, or even a grown woman or able bodied man, for that matter, strange to our language and strange to the city?

The number of girls that disappear after leaving New York is appalling. The exploitation of strangers permitted the lowest grade of cabmen and hotel runners in Chicago is a disgrace to the city, and so far as the city department of police is responsible it seems to be a deliberate policy. Doubtless these cabmen and runners are a valuable political asset, but if their pull at headquarters is sufficient to protect them, then all the more necessary it is that the federal government should take the situation in hand.

And this infernal business is all for profit. Lust makes the demand, but profit alone furnishes the supply. Down with the profit system.

SONS OF MINISTERS

According to "Who's Who in America," ministers' sons succeed in life 221 times more frequently than those of any other class of people. In England an investigator has discovered that of the men prominent in English history 1,270 have been ministers' sons, 510 children of lawyers and 330 offsprings of doctors. An investigator selected one volume of the sixty-six of the "Dictionary of National Biography" and found that one in every nine was a minister's son.

De Candollo, a French scientist, says: "The sons of clerical families have actually surpassed during 200 years in their contributions to the roll of eminent scientists the similar contributions of any other class of families."

PLEAD FOR SOCIAL JUSTICE

In connection with the Illinois Conference of Charities and Corrections, every pulpit in Urbana and Champaign was filled with a plea for social justice on the part of some earnest speaker who represented the conference. The burden of these pleas was for better living conditions. "Never before," declared the speakers, "was the social problem so pressing as at the present time, and never before has so much interest been shown as to the needs of the hour.

"Bad housing conditions and lack of proper and sufficient playgrounds are the cause of many wrecked lives. The insanitary conditions of many homes in large cities create an environment in which no child can grow up to be a good citizen," declared Dr. W. A. Evans; "and there would be no need of charity conferences if the churches and municipalities did their duty."

COMRADES TAKE NOTICE

Dear Editor of the Christian Socialist:

In the United Presbyterian, our family church paper, is a call published for a State Christian Citizenship convention, to be held in Second Presbyterian church, Chicago, Dr. John Balcom Shaw, pastor, Nov. 20 and 21, 1911. This convention is to be "entirely free from partisan affiliations and will be altogether unsectarian," says the call, which closes with these words: "All Christians who believe that as a Christian commonwealth we ought to govern ourselves in a Christian manner and provide for handing down our Christian institutions to posterity will be welcome to enroll themselves as members of the convention and participate in all its proceedings." Dr. J. S. McGaw is the local Field Secretary of the National Reform Association, who is to speak at the Third United Presbyterian church, Nov. 7, Wednesday. Let us turn out and help to shake some dry bones.

Respectfully,
J. A. Kirkpatrick, M. D.

KEEP THE BALL ROLLING

The subscriptions have begun to roll in on our bargain offer and if the workers keep at it victory is sure in the battle for 20,000 new subscribers and renewals by Jan. 1.

BUT THE TIME SPEEDS AWAY. Before you realize it the year will be gone, therefore, HUSTLE, COMRADES, and make this great effort a success.

The CHRISTIAN SOCIALIST never was so effective, so much sought after as now. Never before was it so easy to get subs.

A FINE WEEKLY CHRISTIAN SOCIALIST PROPAGANDA PAPER A WHOLE YEAR FOR 50c—"THINK OF IT"—AND GET BUSY AT ONCE.

The campaign of 1912 is now on. THERE WILL BE NO LET UP FROM THIS TIME TILL THE VOTES ARE ALL COUNTED IN NOVEMBER, 1912. And the life and success of the Socialist party depends upon a large increase at the next election. Socialist sentiment is growing—but remember our crushing disappointment over the small increase of 1908. With unprecedented interest in Socialism and even a Republican president foretelling a vote of 1,500,000, we only got a little more than one-fourth that number.

WE MUST DO BETTER WORK THIS TIME—saner, solider work not only because we want Socialism, but because we want to save the Socialist party from destruction; for the chances are that unless there is a very large increase in the Socialist vote of 1912 nothing can prevent the formation of a great labor party to take the place of the present Socialist party. None of us wants that; therefore, "let us make hay while the sun shines."

NO PAPER MAKES SO MANY SOCIALIST VOTES AS THE CHRISTIAN SOCIALIST in proportion to its circulation. IT WINS ALL CLASSES, preachers, teachers, farmers, wage-workers, agnostics, atheists, Jews—many say it is the very best propaganda organ.

Therefore, roll in the lists of new subscribers from all over America. "STRIKE WHILE THE IRON IS HOT" and while you can get so very much for your money.

AMAZING OFFERS GOOD TILL JAN. 1

FOR NEW SUBSCRIBERS you may have one yearly subscription to the CHRISTIAN SOCIALIST for 50c, or five yearlies for $2.00; one six-month sub for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty-three-month subs for $3.00, or forty for $5.00.

TEMPTING BOOK PREMIUMS

For TWELVE YEARLY SUBSCRIPTIONS at 50c each, that is for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's "LIFE AND TIMES OF KARL MARX;" Mills' "THE STRUGGLE FOR EXISTENCE;" either of the three volumes of Marx' "CAPITAL," either of the two volumes of Osborne Warde's "ANCIENT LOWLY," or Hillquit's "SOCIALISM IN THEORY AND PRACTICE." These are the very GREATEST and BEST Socialist books, and we thus place them within the reach of every man, woman, boy, or girl who really wants them. Especially is it thus made EASY FOR A SOCIALIST LOCAL OR CENTER to obtain one or all of these great books without a cent from their treasury—only a little work, which it is their duty to do anyway.

OTHER FINE OFFERS

For five new yearly subscriptions at 50c each, $2.50, we will send Kutter's famous book, "THEY MUST OR GOD IN THE SOCIAL DEMOCRACY," Rauschenbusch's "CHRISTIANITY AND THE SOCIAL CRISIS," two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the SONGS and one copy of "THE GOLDEN RULE REPUBLIC NO UTOPIA" and "THE RELIGION OF LABOR."

For three yearly subs at 50c each, $1.50, we will send a clothbound copy of the "SONGS" and "THE RELIGION OF LABOR," or "THE GOLDEN RULE REPUBLIC" and "THE RELIGION OF LABOR" and "FRANCES E. WILLARD'S VIEW OF SOCIALISM.

TO OLD SUBSCRIBERS

Although it costs much more to get new subscribers than to hold the old ones who know the merits of the paper, we have an offer for renewals that ought to cause every present subscriber to extend his subscription one year, no matter when it would otherwise expire.

To every present subscriber who, BETWEEN NOW AND JAN. 1, 1912, sends us $1.00, we will extend his subscription ONE WHOLE YEAR and send the paper a year to anyone whose name he sends. Get one new sub at 50c and add 50c for your own extended subscription, $1.00 for the two.

Remember, THESE OFFERS ALL CEASE JAN. 1, 1912. Therefore do not delay to work at this labor of love, of glory, and of gain.

WE WANT TEN THOUSAND NEW SUBS AND TEN THOUSAND RENEWALS by JAN. 1. THE TIME IS SHORT, BUT LONG ENOUGH. Don't wait. If you roll these 20,000 subs in by that time, we may have other interesting announcements to make.

Address THE CHRISTIAN SOCIALIST, 5443 Drexel avenue, Chicago.

My friend is God, and ever by His grace,
Although by searching I can find Him not,
My soul doth serve us for a trysting place.
—John White Chadwick.

INTERCOLLEGIATE SOCIALIST SOCIETY

Readers of this paper are urgently requested to send the names of college men and women, graduates and undergraduates, who may be interested in the work of the Intercollegiate Socialist Society, to Harry W. Laidler, the Organizer, Room 902, Tilden Building, 105 W. 40th St., New York City. The Executive Secretary and the Organizer will be pleased to send the literature of the I. S. S. to those interested, and to furnish any information which may be desired concerning the Society's activities.

TO A HERMIT THRUSH

By Mary Quinlan Laughlin

Here, in the twilight of the falling night
That turns the verdure of the forest dim,
I stand and listen, with a strange delight,
To rhythmic tuning of thy untaught hymn.
As soothing as the dear, outcoming stars
Is the soft beauty of its silvered bars.

Serene and sweetly floats its every chime,
Like music wafted from a spirit shore,
By choiring hosts that send through endless time
Their messages of solace, o'er and o'er.
And Oh! its fair, elusive falls and swells
Seem scales that flutter from ethereal bells.

A wondrous power is thine, O gifted bird;
In all the changes of my bygone years,
No human voice, nor strains that I have heard,
Have lured from me such floods of grateful tears.
No hidden pain, nor sorrow laden note,
Doth mar the restful music of thy throat.

Sing on, sing on; do not so early cease
To pour thy matchless melodies along;
Sing on! My soul revives with new-born peace,
Drank from the chalice of thy vesper song.
And from the world of strife I long to flee,
And seek such peace as haply dwells in thee.